2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

Chiriguano women still dress in tipoys, a long, sacklike garment, fastened on both shoulders with thorns or sometimes with luxurious silver pins (pl. 42, *right*). Some tipoys (tiru) are so long that they need to be folded. 291

Anciently, *Chiriguano* men shaved their foreheads, as did the *Guaraní* of Paraguay. At a later period, men and women wore their hair long and carefully groomed it with combs. These were artistically carved from a single piece of wood; some of them were cut into the shape of animals. Men wrapped their hair around the head and kept it in place with a headband. 302 412

Women part their hair in the middle and tie it over the neck with a tasseled fillet, or with a ribbon across the forehead.

Body painting.—Both sexes formerly painted their faces and their bodies with urucú. In more recent times, women were content to smear their cheeks with urucú before taking part in a feast. Men stained their teeth black with a special grass. 302 178

Ornaments.—The distinctive ornament of the *Chiriguano*, even in modern times, is a tin labret studded with turquoise fragments (pl. 43; fig. 59, *e*). Originally, labrets were made of rosin, as were those of the *Guaraní* of Paraguay. Wooden labrets or a piece of reed inserted in the lower lip remains common among children and also among men too poor to acquire a metal labret. Some of the round tin labrets are more than an inch in diameter without including the flanges which hold them on the inside of the lower lip. 301 178

Feather ornaments almost disappeared after the migration and were replaced by typical Andean woven frontlets studded with metal plates. Men hung elongated silver plates from their necks; these ornaments probably originated from small metal tweezers worn in the same fashion (fig. 59, *a*). The most valued necklaces are composed of turquoise or chrysocolla beads which are traded from the Mestizos of Tarija or taken from the sepulchers of the people who preceded the *Chiriguano* in their habitat. Ordinary necklaces were once strung with shells or seeds, but now consist of glass beads. 301 177 [439]

Miscellaneous.—The *Chiriguano* have the deserved reputation of being among the cleanest Indians of South America. Men and women bathe several times a day, washing themselves with crushed fruits containing saponin. Soap is in great demand throughout *Chiriguano* territory. 515 824

Men depilated their faces and bodies with metal tweezers. 302

TRANSPORTATION

Boats.—The rivers in *Chiriguano* territory are not suitable for navigation; the only watercraft are crude rafts used to cross the Pilcomayo River. 501

5tNordenskiöld E-5 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

XVII.

Rafts.

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As far as I have seen, the Chiriguano now never use canoes or rafts. PEDRO DE SEGURA,[1]) however, mentions rafts from these Indians at the end of the sixteenth century. Nowhere else in the literature have I found any confirmation of their being used by these Indians, so I refrain from giving an account of the distribution of different kinds of rafts among the South-American Indians, and refer my readers to FRIEDERICI'S[2]) excellent work on Indian canoes and rafts. I have found rafts in common use among the Chimáne and other tribes in North Bolivia.

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The Chiriguano and Chané do not build bridges. The former, at least, are known as exceedingly clever waders.

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[1]) Carta de PEDRO DE SEGURA. »Corregidor de Tomina, al Virey del Peru, con relacion de la guerra de los Chiriguanaes» SERRANO Y SANZ P 524.

[2]) (5).

/186 cont./ C Ce

It is strange that peoples who fish so much are acquainted with so little fishing gear. In my description of the Choroti and Ashluslay, we have already become familiar with this deficiency. 226

On the Rio Pilcomayo, Moberg and the author once wanted to give the Indians the benefit of our fishing experience and constructed a weir of which we were not a little proud. We set it out, firmly convinced that in the morning it would be full of fish. All we caught was wood and refuse of all sorts, and I cannot deny that the Indians ridiculed us a bit. Ee 226 123

The reason for the poverty of these Indians with regard to fishing gear is not a lack of ideas, but a different one. There are, quite simply, few fishing methods suitable for these waters. Setting out a net at night is not feasible, for if a palometa fish gets into the net it immediately cuts it in two with its knife-sharp teeth. Fishing with a hook where there are such fish is also not enticing, for they bite off the hooks as easily as the lines, if these are not made of good material. In these tropical waters the fishing gear also rots more quickly than among us and thus should not be left in the water all night. C Ce 226

The Chiriguano and Chané have no vessels. On the other hand, they are extraordinary waders, and to wade in the rivers here during the rainy period is not exactly a small matter. If, however, one has the assistance of one of these Indians, one can cross if it is possible at all. C Ce 484 501 ●

As an oddity I might mention that during my entire journey I never saw a native white or mestizo fishing. In Bolivia it is not refined to eat fresh fish. On the Rio Pilcomayo /187/ the officers of the military post almost never ate the delicious, fresh, salmon-like fish from the river, but preferred canned salmon from Alaska. Since this is very old by the time it reaches Bolivia, it tastes dreadful. Fishing with a hook is also the only method of fishing that the Indians learned from the whites. 000 Ee [226] [177]

As for domestic animals, the dog is the only one that the Chiriguano and Chané did not get from the whites. These dogs now seem to me to have a strong mixture of foreign blood. They always have names, for example, tirupotchi (old garment), /Fig. 91 appears here/ chapikáyu (yellow eyebrows). As a rule, Ee 231 [177] [552]

/78 cont./

C 273 removed from the pot, chewed up and well mixed with saliva, is then mixed back in with the rest. Then it is strained and ferments in large open pots, at moderate heat. By means of C [412] [239] large wooden spatulas or mammals' shoulder blades fitted with wooden handles, the mash is stirred in the pot. We find a more detailed description of this process in the publication by Métraux (287).

287. Métraux I, pp. 365-369.

C Ce 251 The Preservation of Foodstuffs

Concerning the method of preserving foodstuffs, we know that the Chiriguano and Chané dry fish for future use, when fish are abundant (288). According to Niño (289), formerly meat

288. Nord. 1, p. 189.

C [113] 289. Niño, F. Bernardino de: Etnografía Chiriguana, La Paz, 1912, pp. 249 and 250. According to Métraux.

from hunting was preserved for the great fiestas by drying it in the sun, without using salt. Even today, when a bovine animal is slaughtered, part of the meat is preserved by drying it in the sun (290).

290. Métraux I, p. 356.

C Ce 501 ooo Transport

The Chiriguano and Chané, in contrast to the Itatines-Guarayús, do not have boats (291). Concerning means of

291. Nord. 1, p. 186.